CHAPTER II

DEFINITION OF ISRAILIYAT, THE ENTRY OF ISRAILIYAT IN THE AL QUR'AN AND THE FIGURE OF ISRAILIYAT

The existence of *Israiliyat* in the books of Qur'anic exegesis is a reality. Since *Asharu Al Tadwin*[18] until now dozens kinds of exegetical books has been generated by scriptures of the Qur'an, but most of it there are what called Israiliyat which is considered as elements in the Jewish and Christian interpretation of the Al Qur'an . It is not the same intensity of loading Israiliyat in these books, according to the attitude or view of the author towards the subject. In fact, in *Tafsir Al Manar*, which the author is very keen to hit the existence of Israiliyat in his previous interpretation books, it also contained therein sources interpreted Israiliyat in certain verses in the Al Qur'an.[19] This reality poses a fundamental principal question: "What exactly is the understanding (definition) of Israiliyat as the terminology in the Science of Interpretation Al Qur'an ?".

To clear this research, the first we must do is starting from the definition of Israiliyat, how scholars think about Israiliyat, and how was the opinion among the scholars and Adz Dzahabi 's opinion about Israiliyat. And the most we emphasize in this chapter is the concept of interpretation about Israiliyat in Al Qur'an by Adz Dzahabi as the title of this research. This is what the writer regard as a

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[18] Means from "writing era" or collecting some hadis which appropriate with the exegesis of the Al Quran be apart from the writing hadis, it is done around the last of Daulat Umawiyyah era and the beginning of Abbasiyah era. See: Mohammad Husain Adz Dzahaby, *Al Tafsir Wa Al Mufassirun*, (Kairo: Dar Al Kutub Al Hadits Al Haditsah, 1961), vol. I, p. 140-141

[19] Such the interpretation of surah Yunus verse 88-89, See Rasyid Ridha, *Tafsir Al Qur'an Al Hakim*, (Mesir: Daru Al Manar, vol. II, IV edition, 1373), p. 482-483.

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problem in his interpretation of the Qur'an. And this paper pretend to try to explain it, albeit with very limited material.

A. The Definition of Israiliyat.

In term of the language, the definition of Israiliyat is come from the plural word, the singular is Israiliyah, attributed to the Prophet Ya'qub AS, which is referred to people or children of Ya'qub (Jacob) AS. Which familiar called as "Jewish". The word israiliyah comes from Ibrani language, it is *murakab* form the word *Isra* means '*abdun* or servant and "il" meaningful God, so the word Israel means servant of God. According to the terminology Israiliyah is the stories or information about Al Qur'an or any hadis which based on the Jews history, but even called Israiliyat (derived from Jewish), scholars agreed to used this term for a description of both the Al Qur'an sourced from the Jews or Christians and others.[20]

According to lexicology,[21] Israiliyat is *Mashdar Shima'i* of Israel which is the title of Prophet Ishaq ibn Ibrahim ibn Ya'kub as. Prophet Ya'kub is the Jewish ancestry, because the twelfth of the famous Jewish nation descended to him. There is an opinion which says that: "Israel"

[20]In histories descriptive, Israel related with prophet Ya'kub bin Ishaq bin Ibrahim AS. His children who numbered twelve called the children of Israel. In the Quran many of verses showed about the history of the Israel which related the Jews. Muhammad Husain Adz Dzahabi, *Al Israilyyat fit At Tafsiri wa Al Hadits*, translated by Didin Hafiduddin (Jakarta: PT. Litera Antara Nusantara, 1993), p. 8.

[21] Lexicology: Leksikologi; vocabulary knowledge. Partanto, Pius A. Al Barry, M. Dahlan. Kamus Ilmiah Populer. (Surabaya: Arloka) p. 405.

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means: a king of fighters in the way of Allah.[22] Israiliyat is plural form from Israel.

Etymologically, Israiliyat is plurals of single *Israiliyah*, is word forms which related on the word of Israel derived from Hebrew (*Ibrani*), which "*Isra*" means servant and "*il*" meaningful to God. In historical perspective, Israel relates to the Prophet Ya'qub ibn Ishaq ibn Ibrahim, where descendants numbering twelve he was called the Children of Israel. [23]

Ibn Katsir and others say the proposition that Ya'kub is Israel, through the hadis narrated by Abu Dawud At Thayalisi in his *musnad* from Ibn Abbas that most Jews came to the Prophet Muhammad SAW, then he said (to them) "do you know that Israel is Ya'kub?" They replied, "Yes", and the Prophet said, bear witness. [24]

According to Adz Dzahabi in his book entitled *Al Tafsir wa Al Mufassirun,* Israiliyat cursory means: The story that influence of Jewish culture in the interpretation of the Al Qur'an. But he gave a complete understanding, are:[25]

To explain this understanding, Adz Dzahabi explains what is meant by Jewish culture and Christian culture it. Jewish culture in his opinion that originates in the Taurat is preached the Holy Qur'an as a scripture which

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[22] Rasyid Ridla. *Tafsir Al Qur'an Al Hakim.* (Mesir: Daru Al Manar, Vol. II, 1373), 289.
[23] Ibn Qayyim Al Jauziyah: Sukardi KD,Ed. *Belajar Mudah 'Ulum Al Quran.* p.277
[24] Izzuddin Al Karimi. *Cerita-cerita Populer Tapi Palsu*, p.27
[25] *Al Tafsir Wa Al Mufassirun,* p.124.

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among others contain a variety of *Syari'ah* law handed down by God to Prophet Musa.[26]

Then the Torah is used as a predicate to all the Jewish Scriptures, including the book of Psalms *Zabur* and the other is known as: Old Testament. In addition to the Jewish people received the Torah in writing, they also have various courses and information received from the Prophet, either orally, by word of mouth, which was several centuries, recorded under the name of the Talmud. Besides the Jewish nation also has a wealth of literary art form of the stories, legends, history and others. All of that enriches the cultural Jews. According to Adz Dzahabi , the Christian culture originated to the Gospel, which is preached in the Qur'an as a scripture revealed by God to the Prophet Isa. While the Book of the Canonic Gospel among Christians, including the Epistles the Apostle, which was then known as: the New Testament. Meanwhile, among the Christian Bible includes the Old Testament and New Testament. In addition, they also recognize the existence various information or clarification of the Gospels, in the form of stories, news, all the teachings that they deem acceptable from the Prophet Jesus. This is all that into the source of Christian culture.

In terms of the scholars, they different in interpret about Israiliyat. According to Adz Dzahabi , Israiliyat contains two meanings: *First*, stories and tales that infiltrated deeply, and Hadis commentaries back to its source

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of origin of the Jewish, Christian or Ahl Kitab. *Second*, the stories are deliberately smuggled by the enemies of Islam into the interpretation and Hadis which is not found essentially in the old sources.[27]

B. The Entry of Israiliyat in the Al Qur'an

The entry of Israiliyat into Al Qur'an exegesis, begin since the *Sahabah* era, after the death of the Prophet Muhammad SAW. According to Adz Dzahabi, one of the source of interpretation of the Al Qur'an is *Ahl Kitab* (Jews and Christians), which is based on historical fact that the interpreters of the Qura asks and receives information from Ahl Kitab who converted to Islam, to interpret certain verses in the Al Qur'an .[28]

Actually, the companions Sahabah did not take many detailed news from Ahl Kitab for interpreting the Al Qur'an except in very small amount. But when it came time Tabi'in and many of Ahl Kitab embraced Islam, then Tabi'in took many news from them. Then after Tabi'in era, *mufassir*s attentions to Israiliyat become bigger.[29]

There are several factors that led to the entry of Israiliyat in the *Tafsir* as follows:[30] *First*, methodological differences between the Al Qur'an , Torah and Gospel in a global and the compression point is to give the correct directions for humans, while the Torah and the Gospel revealed in detail, addresses, time and place. When wanting a more

[27] Muhammad Husin Adz Dzahabi, *Al Tafsir Wa Al Mufassirun*, p. 9-10.
[28] Rahmat Syafi'i, *Pengantar Ilmu Tafsir*. p. 107.
[29] *Manna' Khalil Qaththan*, translated by Mudakir; *Studi Ilmu-Ilmu Al Qur'an*: p. 493.
[30] Ahmad Syadali dan Ahmad Rofi'i, *Ulumul Qur'an*, (Bandung: Pustaka Setia, 1997), p. 242-243.

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detailed knowledge about the stories of the Muslims, they asked the Jews and Christians. *Second*, there are also opinions that say it is because of the low societies of Arabic culture, their lives are lacking many good in terms of writing (*Ummi*). Although in general Ahl Kitab also always moving around, but their knowledge of the past history were wider. *Third*, there is a justification of *dalil and naqli* which the Arab community understood as a justification for them to ask Ahl Kitab. *Fourth*, heterogeneity of the populations. In Muhammad's era Arabian Peninsula also inhabited by the Jews and Christians. *Fifth*, the commercial route, the south route is Yaman, which isinhabited by the Christians, while the route to the north is Syam, which was inhabited by Jewish.

In *Tabi'in* era, the excerpt from Ahl Kitab and the widespread of stories in the interpretation based on Israiliyat growing up. The source of this story is the people who converted to Islam from among Ahl Kitab who is quite a lot and was supported by a strong desire from people to hear the stories of their magic in their Book. Therefore at that time appeared a group of *mufassir* who want to fill the vacancy on *tafsir* (exegesis), which according to them by including stories based on Jewish people and Christians. So therefore, these interpretations become confusing and sometimes even close to superstition and myth. Among them are Muqatil

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bin Sulaiman. Also in this era, many false *Hadis*, lies and deceit that was leaning prophet Muhammad SAW.[31]

Many people are wrong in their understanding of the exegetical books, which alleges that the source of Israiliyah story comes from them. It is true that the interpretation of the Al Qur'an included information from Ahl Kitab sources. The availability of that really should be understood wisely. It is just collecting data, but has not distinguished which is true and which are myths. It is depending on how the attitudes and goals of the *Mufassirs* when arranged the data.

There is more emphasis on all related records, although not done yet the research process. Book like this, actually more historians that are devoted and researchers. Their task would be easier, because no need to collect data, examine it and stay where the sorting and which are not *Sahih*.

Based on the above opinions, then the entry of Israiliyat into the interpretation of the Al Qur'an has been started since the time of *Sahabah*, after the Prophet's death. If we studied what factors background for the actions of the companions (*Sahabah*), hence categorize in two major aspects: the cultural and structural in those days. One of its aspects are cultural aspects, it can be expressed as follows:

1. In general, Arabic culture—both before and during the birth of Islam—is relatively lower than the culture of Ahl Kitab, because of their lives

[31] Muhammad Husin Adz Dzahabi, *Penyimpangan dalam Penafsiran Al Qur'an*, (Jakarta: Rajawali, 1986), p. 24

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are nomadic and illiterate and science are almost gripping the entire population. Although generally Ahl Kitab in Arabia also not separated from their nomadic life, but they have relatively more knowledge, especially about past history as is generally known by that time of Ahl Kitab. Indeed, it is natural tendency that the low culture absorbs from the higher culture when the two met in a certain time and space dimensions.

2. Among the contents of points in the Al Qur'an have similarities with the contents of such earlier books of the Torah and the Gospel which known by Ahl Kitab at that time, primarily on the stories of the Prophets and Apostles. It is just different in its presentation. The Al Qur'an in general present *I'jaz*, fragmentary adjusted its place as advice and lessons for Muslims. Whereas in the Book of Ahl Kitab rather comprehensive presentation as in the writing of history. Indeed, it was natural that there is a tendency to complement the content of the story in the Qur'an with the same story material from the cultural sources of the Books.
3. There are several hadith the Prophet who can use by the *Shahabah* to receive and narrate something that comes from the Scripture, although in certain limits, which could be used to interpreted the Qur'an. Problems such hadith discuss more extensively in another section of this paper.

While the structural aspects can be mentioned among others:

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1. Residential structure at that time the population Arabia, where the Expert book has settlements mingles with the natives long ago. According to the history of the movement of people of the Book of Syria to the Arabian region, was initiated in the year 70 AD because they escape the ferocity of the Roman Emperor Titus, who had burned down the temple of Bait Al Maqdis. In fact at the time of Medina has become the state capital, led by the Prophet SAW Jews have settlements in around the city. The existence of this residental assimilation by it self leads to the assimilation in the field of culture.
2. Arab trade routes, especially the nation centered Quraish in Mecca since the time of the pagans to the north and south at certain seasons, resulting in their meeting with the people of the Book at the end of the route of such trade-route. This allows the existence of cultural influences of the Scripture to the culture of Arabs.
3. Social structure of the Islamic *Ummah* since the Messenger of Allah, which includes people of the Book who have embraced Islam. In fact, among them figures among the People of the Book was also honored in Islamic societies, because the height of his skills and courage in the teachings of Islam. Indeed, it is reasonable to use science as the friend of their higher-passage story about the Prophet among the Children of Israel existing within the Islamic

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community itself (which comes from the Book) to clarify certain parts of the story-story that is in Qur'an.

Although among *Mufassirs* at the time of *Shahabah* there was taken from the source of the Book in interpreting the Qur'an, but is still very little and within the limits of permissibility outlined by the Prophet through the hadith which they pegangi. Such as, they did not ask the source of the problem legal and doctrinal camps, except only for confirmation only, they only ask for an explanation of passage tale in the Koran that is still Mujmal, they did not receive an explanation of Experts book that to violate the law and doctrinal camps has been defined.

As for the time *Tabi'in*, the more the people of the Book who embraced Islam, and the greater propensity of *Mufassir* time to retrieve the Book of *Israiliyat* then more and more used. In fact, at that time, they were less concerned about the truth of the source and contents, so that the rights mixed with the falsehood, which is true with the false, the logical with the illogical. Among them are Muqatil ibn Ishaq ibn Sulaiman and Muhammad. Although both the works of two *Mufassirs* was not found until now, but later came to *Ibn Jarir Al Thabary* many of them also took the history and the inclusion into the famous book of his commentary.

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C. The figure of Israiliyat

As has been argued that the tendency of *Mufassir* take Israiliyat *Tabi'in* greater in the period, of course, the role of the Book in Israiliyat contribute increasingly unstoppable. Here then there is a correct mixed *Israiliyat sanad* authentic and that it is wrong or that there is no clear basis.

According to Al Qattan, mostly called history of Israiliyat is connected to four famous names are Abdullah ibn Salam, Ka'bu Al Akhbar, Wahab ibn Malik ibn Munabbih, and Abdu Abdu al Aziz ibn Juraij. The following will be mentioned briefly about the identity of the fourth figure, especially the hadith expert assessment of 'are they, so it can serve as the basic validity of their history.

1. Abdullah ibn Salam

It original name was Abu Yusuf Bin Adbullah sallam Israiliy Bin Al Haris Al Ansari. Descendants of Banu 'Awf Al Khazraj, namely between the son yusuf ibn Ya'qub. Abdullah sallam son converted to Islam when the Prophet Muhammad's arrival to the city of medina. Imam Bukhari told about Islam Abdullah bin sallam in a saga that included in the pilgrimage tradition:

"When the prophet Muhammad came to Medina, Abdullah bin sallam facing Islamic Rasul and vowed he will say: I testify that you are the messenger of God and comes with the truth. You already know the Jews, in fact, I was a child's character and their characters, the most intelligent and the descendants of people whom clever from them.

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Then call and ask them about me before they knew about my religion. If you ask them about me after knowing my religion, they will say something that does not exist in me. Then came the Jewish Rasul and said "oh the Jews, perform to Allah, by Allah that there is no god that must be worshiped but He, in fact you know that I am a messenger of God and comes with the truth. So, following to Islam all of you. They said: we do not know. The Prophet repeated his statement three times. Furthermore, the prophet asked, is there any among you a man named Abdullah bin sallam? They said, he is leader and son of our leaders, people of the smartest and brightest sons of the leaders among us. Do you know if he had converted to Islam? They said, *Hasya Lillah*, it was unlikely he would convert to Islam. Dialogue has repeated up to three times the question. In the end, the prophet sent Abdullah bin sallam out. Abdullah bin sallam said before a group of Jewish people, O Jews, fear Allah, that no god worthy of worship besides him. In addition, know that the prophet Muhammad is the messenger of God and coming with the truth. They said you have laid O Abdullah bin sallam. Finally, the Prophet ordered them out of place.

Mentioned that his name is alhashin before finally rosullah give names Abdullah and watch them go to heaven. When told about the life history of the *Ansar*, the priest laid Bukhori chapter tells the story of the autobiography of Abdullah bin sallam and narrated from what has been narrated by Sa'd ibn abi waqqosh: I did not hear the prophet

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say to someone who walks in the plantations of heaven except to Abdullah bin Salam. In this case, the word of God came down *al-ahqof* letter paragraph 10.

2. Ka'bu Al Akhbar

His original name was Abu Ishaq Bin Ka'ab Dead 'famous Alhumairi Ka'ab Bin Ahbar. Ra'yain dzi comes from a family. There is also a mention of dzi kala '. But certainly, he comes from Jews of Yemen. Ulama Islamic disagree about the timing: there is a state that he became a Muslim at the time of Caliph Abu Bakr, some states pda Caliph Umar, and others calling him to Islam at age rosul, but late to move with Him. Ibn Hajar said in the book of al-Fath, statements about Islam in the more famous umar. After embracing Islam, he moved to the city of medina, involved in the battle against the Roman army at the time of Umar. When usman served as caliph, he moved to yaman until finally he died in the city hamsha. Ibn Sa'di placed it on the first row the group of *Thabi'in* Sham population. In saying he was the first Jewish religion, but he moved to Islam and came to the city of medina before finally moving to Syria and lived in the city hamsha until his death in the year 32 AH (when it was under the leadership of Islam fuel ash).

Ibn Sa'ad Al Akhbar Ka'bu enters the first level of *Tabi'in* in Sham. As a Tabi'in, he has narrated hadeeth from the Prophet in Mursal, from 'Umar, Shuhaib and' Aisha. And many of the hadith-

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hadith narrated by Mu'awiyah, Abu Hurairah, Ibn 'Abbas,' Atha ibn Rabah and others.

In terms of the depth of his knowledge, some companions like Abu Darda and conditions were admitted. In fact, according to Abdullah ibn Zubayr, he has the kind of precise predictions occur. In addition, the Islamic period he still read and study the Torah and the Book sources other.

3. Wahab Ibn Munabbih

His full name is Wahab bin Abu Abdillah bin saiji bin dzi Munabbih kanazin alyamni As San'ani, prominent experts and scholars stories Successors. According to Abdullah bin Ahmad bin Hanbal narrated from his father, Wahab bin Munabbih is part of Persian descent, while his father from Munabbih Khurasan. Yaman ruling it out and embrace Islam directly from Rasulullah SAW. According to the priest hirawi, Wahab bin Munabbih born in the year 34 H and died in 110. Abi Hurairah, abi saied alkhudri, Ibn Abbas, Ibn Umar, ibn 'Amr ibn' ash, Jabir, Anas, Abdullah and Abdurrahman, amar ibn dinar, imam Bukhari, Muslim, nasa'ie, Tirmidhi, and Abu Dawud narrated many traditions of Ka'b bin ahbar.

Wahab is among the leaders during *Tabi'in* scholars. Ameen Ash, he a lot as a hadith narrated from Abu Hurairah, Abu Sa'id Al Hudry, Ibn Abbas, Ibn 'Umar ibn' Amr ibn al-Ash, Jabir, Anas, and others. While the hadith-hadith narrated again by his two sons: 'Abdullah and'

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Abdu Al Rahman, 'Amr ibn Dinar and others. Bukhary priests, Muslims, Nisaa'i, Tirmidhi and Abu Dawood ahadith that enter into the book collection narrated hadith respectively. Means they are judged as' fair and *Tsiqah*.

4. 'Abdu Al Malik Ibn' Abdu Al Aziz Ibn Juraij

Full name is Abu al Wahid (Abu Al Khalid) 'Abdu al Malik Ibn' Abdu Al Aziz Ibn Al Amawy Juraij. He comes from the Roman Christians. He is born in the year 80 AH in Mecca and died in the year 150 H. He was regarded one of the characters' *Ulama* in Mecca, and as a pioneer in the writing of the book in the Hijaz region. As a narator *muhadditsin,* he has many hadith from his father, 'Atha ibn Abi Rabah; Aslam Abi Zaid, Al Zuhry and others. While the hadits narrated again by his two sons: 'Abdu al-Aziz and Muhammad, Al Auzzai'iy, Al Layth, Yahya ibn Sa'd Al Anshary and others. During this period, he *Tabi'in* Israiliyat noted as a character. Ibn Jarir Al Dana Thabary many take history in relation to the interpretation of the verses pertaining to Christianity. Here he has known as Ibn Juraij.

He narrates from his father, 'atha' abi ibn Rabah, Zayd ibn Aslam, Az Zuhri, and others. Among those who narrated from him there and Muhammad Abdul Aziz, awza'ie, Al Layth, sa'ied bin Yahya al-Ansari, Muhammad ibn Zaid, and others. According keterngan saad ibn, ibn juraij born in 80 different H and opinions of the scholars

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associated in his death. Part of the They say the year 150, some also argue Ibn juraij died in 159.

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